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GROWTH OF MORMONISM AND HOW TO ATTACK IT.

BY A CONTRIBUTOR.

The National Reform Association appreciates the efforts of the Women's Missionary Magazine to keep its readers accurately informed regarding the social evils of the day which menace the progress of the church and are hindrances to the complete establishment of the Kingdom of God on earth.

Among the agencies which are a menace to the home, the church, the nation and the Kingdom of God, is the so-called Church of Jesus Christ of Latter Day Saints, commonly known as the Mormon church.

We are glad to be able to furnish the Women's Missionary Magazine with an article written by a woman for years associated with the Mormon church, who knows it thoroughly and whose statements we believe to be absolutely trustworthy. LARIMORE C. DENISE

THE GROWTH.

MORMONISM is a growing menace to this Christian nation and the Christian homes of which the nation is composed. What shall we do about it?

If we are to fight the evil, we must thoroughly realize the purpose and the power of Mormonism.

The Mormon purpose is domination, first of a state—fully accomplished—secondly of the nation, where it has made what once would have seemed incredible headway, lastly of the entire world. Really, it does not end even there but grasps at infinity and eternity. This ambition of Mormonism—so colossal as to seem insane—will, nevertheless, be recognized as existent by any one who has studied Mormon theology and practice. And the progress of the church toward realizing its ambition warrants at least a part of Mormon conceit and

egotism, and much more alarm than is felt by non-Mormons.

There is, unfortunately, no question as to the growth of Mormonism. Even a casual survey of the situation is convincing. Since the organization of the church in 1830 with a mere handful of people, its membership has swelled to almost a half a million. In 1920 it gained 13,000 converts and consecrated 220 new elders—holders of its major priesthood. It has 1640 church buildings. Most of these are in Utah and adjoining states but there are Mormon temples not only in Utah but in Hawaii and Canada, where, as well as in Mexico, great Mormon colonies have been established. Among the number of church buildings are also included chapels owned or leased in many of our principal cities.

But in no way is the growth of the

Mormon church more plainly shown than in its waxing political and commercial power. In fact, Politics and Commercialism may be said to be the two great pillars that support the Mormon autocracy.

POLITICS.

Mormon political power is growing stronger every day. The situation is distinctly worse than it was twenty years ago. Then there was opposition even in Utah. Now opposition is stilled. Utah Gentiles have learned that they can live more comfortably and prosper more surely in business if they are acquiescent to Mormon rule. One after another even the old heroes of the anti-Mormon political fight have laid down their arms and accepted favors for themselves or their friends as the price of their silence. They might deny that they received the favor as a price, but they know that they have paid the silence. No man or woman could aspire to any office if he or she were known as an opponent of the Mormon right to rule, nor could any measure be carried to which the church was really opposed.

It is true, in Utah as elsewhere, the parties divide on national lines; and that the church authorities do not always intervene, but it is true also that the church keeps a sharp watch upon this division and that it has numerous devotees who can go from one side to the other when the church wishes to sway the result. But it must be said that this extreme measure is not often necessary. The leaders of the parties are now so well disciplined that they do not nominate for office any man who would be antagonistic to the church. So, whether the governor is William Spry, Mormon elder, or Simon Bamberger, orthodox Jew, the Mormon church is equally influential at the state capitol.

Mormon power is supreme in Utah.

And there is no doubt that there is increasing respect for and deference to the political power of Mormonism in surrounding states. Idaho, which once disfranchised the Mormons and which I believe still has a test oath in its constitution, is a tributary province of the church. Wyoming is in like case, and Arizona, Nevada and New Mexico are almost equally respectful to the Mormon power; while sections in Montana, Washington, Oregon, California and Colorado, which are locally dominated by the Mormon vote, are steadily assuming greater influence in the politics of their respective states.

MORMON POWER AT WASHINGTON, D. C.

But it is at Washington that Mormon political power most proudly vaunts itself. Two high priests of Mormonism, one of them an apostle of the church, sit in the senate of the United States. Success seems to sanctify in politics. An apostle has been a senator for eighteen years; therefore, it is right for an apostle to be a senator. People have grown used to the idea—which goes to show to what monstrous things we can grow accustomed.

Apostle Smoot is conceded to be one of the most indomitable workers in the Senate. He is an able business man, though some of his accomplishments must be attributed to the power that he represents rather than to his own personal ability. He became one of the "big three" on the Republican side of the senate. He is practically the genius of the so-called senate oligarchy. And all the influence and trading power of the apostle-senator are really the influence and power of the Mormon church, for Mr. Smoot is first an apostle and only secondly a senator of the United States. In this connection it may be interesting to many to know that Mormon church services have been

held regularly at the home of Senator Smoot in Washington. This may not be a startling or disturbing fact to some, but what of another fact? Nearly every state has a "state club" in Washington, organized for purposes of fellowship and recreation. Last year at a meeting of the Utah State Club, held in one of the public school buildings of Washington, the entire evening was given over to a Mormon church service as true to form as anything ever given in a Mormon Meeting-house or in the Salt Lake tabernacle. Senator Smoot was the principal speaker of the evening and gave a long and impassioned address in eulogy and defense of the Mormon church. Is the Mormon power growing at Washington, when a public school is turned into a Mormon meeting-house? Mr. King, the other Utah senator, is suave and adroit, a fine speaker, and being a Democrat, has access to Democratic authority and silences any opposition which might otherwise manifest itself in his own party.

Mormon strategy was never better exhibited than in the present situation at Washington: a Republican senator and a Democratic senator from Utah; both holders of the high priest-hood of Mormonism and both under the covenant of unquestioning obedience to the prophet. These two together can gain sympathetic help from senators and representatives from states in which there is any considerable Mormon vote and can use such senators and representatives as allies in trading with and bringing influence to bear upon all other senators and representatives at Washington, and upon the general departments of government.

It was the Mormon prediction that some time the prophets would rule this country. Their political success of the past twenty years gives to every Mormon assurance that the prophecy is be-

ing fulfilled and gives to every non-Mormon with political ambitions a reason why he should yield decided respect to Mormon power.

COMMERCE.

The Mormon church is now out in the open as a business enterprise. For many years its commercial adventures were rather desultory and individualistic, but in 1920 the presiding bishop of the church stated, in general conference, that the business of the church was business and that business was one of the objects for which it was established. The church as a business concern is now a casually accepted fact.

Each prophet of the church gets enormously rich out of the business operations which he conducts for the church. In order to do this he must make industry and finance levy a heavy burden upon all the people. It is reported that presiding bishop Nibley gave to Prophet Grant, upon Grant's accession to the presidency, 50,000 shares of Utah-Idaho sugar stock of an approximate value of one-half million dollars. The officials of the Utah-Idaho Sugar company with the exception of Prophet Grant, were all recently indicted for profiteering and Prophet Grant defended them in his sermon at the general conference last October and called upon all Mormons to refrain from criticism.

It is difficult to form any definite estimate of the financial strength of Mormonism. The power in the church is sufficient to effect concealment against any inquiry unless it should be directed by government authority. No real public accounting is given of Mormon church finances. A petty camouflage is practiced so that the church can assume that it gives an accounting and so that the followers may assume that they receive one. At the general conference a statement is made showing the

expenditures from the tithing funds, but these funds are only the annual contributions from the income of individual Mormons and, although the sum amounts to millions every year, it is very small in contrast with the income derived by the church from its widespread investments in real estate, in business, in railways, in mining, in manufacturing, in merchandising, and in bonds in this country and elsewhere.

On the whole, I think that the commerce of the Mormon church is far more, definite, far reaching, and autocratic than under Brigham Young. And certainly it has now, as it had not then, innumerable Gentile partners who act as a protection where a strictly Mormon influence might not be sufficient.

The Mormon church is strengthening itself by shrewd alliance with the Big Business of this country.

MISSIONARY PROPAGANDA

The Mormon church has established missions in almost every corner of the world—but we shall not consider here its missions in foreign or in heathen lands. Let vigilance like charity begin at home.

From five centers, located in the northern, southern, eastern, western and central portions of the United States, the Mormon missionary activities radiates through every state of the Union. Under the direction of Mission and Conference presidents, it is cleverly carried on by zealous young men and women—for the most part well educated and of pleasing manners and appearance.

Their methods of proselyting are various—from open preaching in Mormon chapels or in hired building or in street-meetings, to the more insidious and more effective house to house canvas. In this latter method these young men

and women missionaries, visited thousands of homes, leaving tracts and, wherever possible establishing friendly relations.

Two interesting items concerning missionary work have been gleaned from a recent Mormon publication.

From the Southern States Mission Report:

ALABAMA CONFERENCE

"The mid-winter conference of the Alabama elders and members was held in Marianna, Fla. The Circuit Judge kindly granted the use of the fine courthouse in which to hold the meetings. In its spacious and comfortable auditorium five public meetings were held. Pres. Wm. C. Olson presided. The members of the branch served substantial meals on the court house grounds between the meetings. The weather was delightful and a most enjoyable time was experienced."

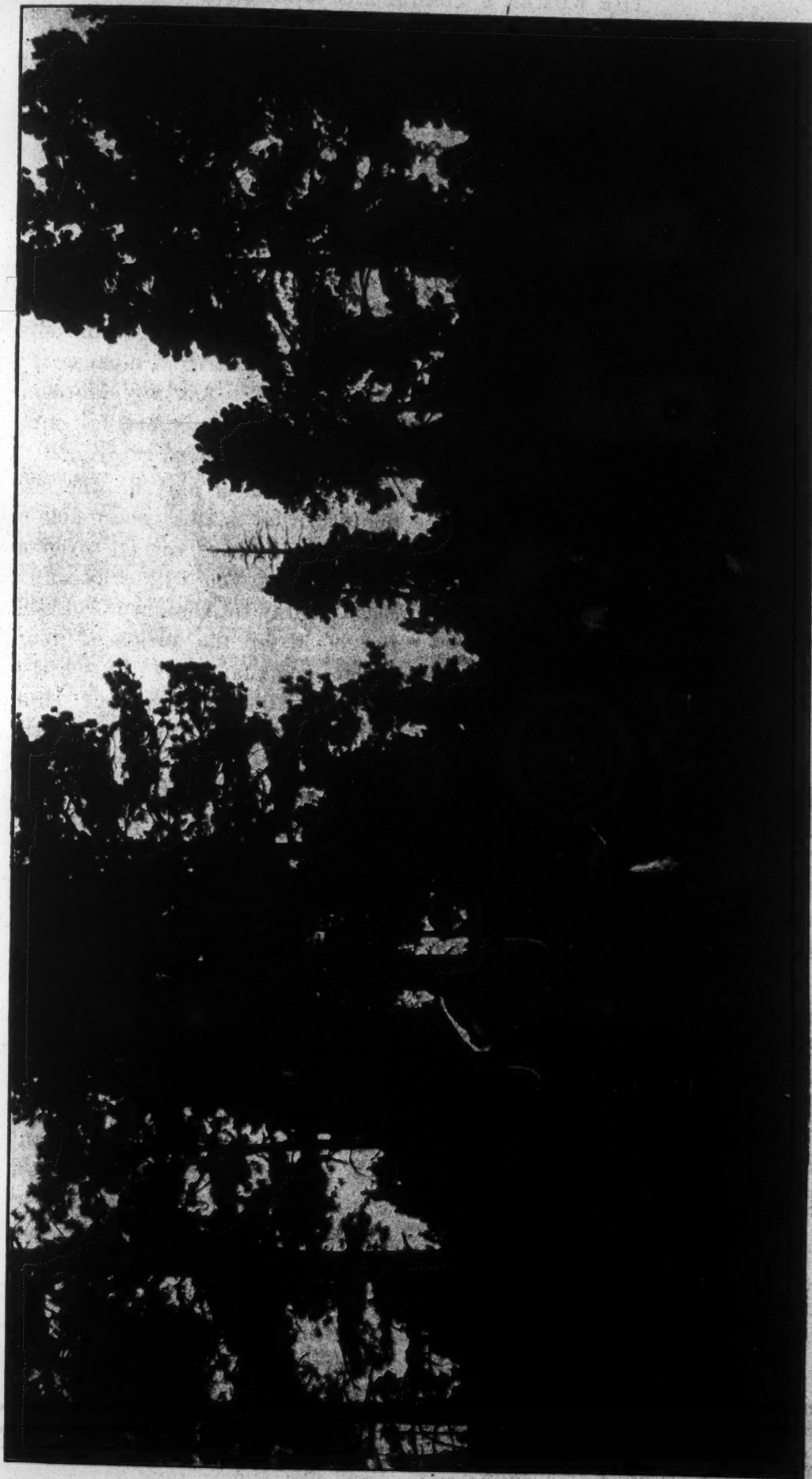
VIRGINIA CONFERENCE

An excellent opportunity to preach the Gospel came to elders Blackburn and Ward recently when they were asked to hold devotional exercises in a public school. The teachers and many of the pupils showed much interest in the principles taught."

No wonder Mormons grow arrogant when they are permitted to hold their services in halls of justice and in public schools.

BE NOT DECEIVED!

But not all the propaganda for Mormonism is carried on directly by Mormons. Some of the most effective work in favor of the church is done by non-Mormons, hypnotized by business or political alliance with Mormons or merely by Mormon hospitality and friendliness. Some of this indirect missionary work is carried on by non-Mormons who think they have a first hand knowledge of Mormonism because



LOGGING IN THE GREAT NORTHWEST.

they have attended a National Education Association or a Shriners, or a Rotarian's convention, or a meeting of Women's Clubs in Salt Lake City. They have been escorted through the tabernacle or its beautiful grounds, have heard the great organ and choir and have seen a gorgeous sunset over the inland sea. They have been shown some of the magnificent mountain scenery and in striking contrast some of the rich and beautiful farmland. They have lunched and dined and motored with friendly Mormons until any criticism of Mormonism seems a crime against hospitality. The Mormon church calculates on this very effect and uses its forces with great psychological skill. The Rotarians and Shriners are entertained by Mormon business men,—good fellows, (not particularly orthodox perhaps, but playing the church game); the cultured club women of the east are turned over to cultured and diplomatic (oh very diplomatic!) club women of Mormondom.

The usual stories of Mormon sobriety, industry and thrift are told to the visitors and evidences of these virtues are pointed to with great pride. Now sobriety, industry and thrift are praiseworthy qualities but possession of them does not absolve one from a compliance with ordinary moral laws governing humanity. It would be scarcely logical to excuse a prisoner on trial for theft because he is sober, or thrifty or industrious, or even all three. A man might be an industrious burglar. As for Mormon hospitality it is made like charity to cover a multitude of sins. It is a favorite trick of Mormon leaders to magnify small virtues so that they may cover large crimes and to divert its opponents from great issues by engaging them on petty ones. In dealing with Mormonism we must remember:

First, that the Mormon church has never relinquished polygamy. It pretended to do so and thereby recover its confiscated property, citizenship rights for its members, and gained the status of legitimacy for the children of polygamous unions. These things won and hoping for immunity from Federal interference, it secretly revived the practice. The open practice of polygamy is only refrained from because of external pressure. Ask any Mormon "Do you believe in polygamy?", and hold him to an unqualified reply.

Second that a part of the Mormon temple ritual is this treasonable oath—"You and each of you do covenant and promise that you will pray and never cease to pray to Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation."

The Mormon church is on trial, not for misdemeanors, but for crimes. We may grant Mormon sobriety, industry, thrift, the beauty they have won from the desert, and the pleasantness of Mormon hospitality, but not any or all of these virtues atone for Mormon lawlessness and treason.

Tolerance ceases to be a virtue when it permits liberty to become license. Broad mindedness may become so broad that it has no depth. American tolerance and also American easy-goingness and indolence are being craftily gauged and worked to their limit by sinister influences.

Mormonism is a growing menace to this Christian nation and the Christian homes of which the nation is composed. What shall we do about it?

On guard women of America! Keep yourselves informed and inform other

women of the purpose and strength of Mormonism, and fight individually and in all your organizations against the

growing power of this heathen kingdom in a Christian land.
BE INFORMED.

Open letter to the Clubwomen of America.

BY A UTAH WOMAN.

A Council meeting of the Federation of Women's Clubs is to be held at Salt Lake City during the week of June 12-18, 1921.

This will be a chance for some of the most effective missionary work of the Mormon church; while the church employs thousands of its members in disseminating Mormon propaganda in almost every quarter of the world, it also siezes eagerly upon every opportunity to show visitors in Mormondom the deceitfully fair appearance of Mormonism and to win their hearts with Mormon smiles and hospitality.

It can be easily understood that words of praise spread by non-Mormons, especially by prominent and influential non-Mormons, have more weight with the outside world than volumes of advertisement and self-praise from Mormons themselves. This is a fact shrewdly calculated upon by Mormon church leaders.

Whenever a convention of any sort is to be held in Salt Lake, the church leaders use great psychological skill in disposing of the visitors.

And some of the visitors, deceived by the attractive outer appearance of Mormonism and the unblushing self-praise that is so prevalent in Utah, become honestly convinced that these are a much maligned and an ill-used people. Others are not quite so successfully deceived but feel a certain obligation, imposed upon them by the hospitality they have received, to refrain from any harsh criticism of Mormons or Mormonism. So almost every year people who have

attended some sort of convention in Salt Lake go away primed with Mormon propaganda—one might almost say "set apart" as Gentile missionaries for the Mormon church.

The Clubwomen of America are generally conceded to be, and I think they will not resent the description, the intellectual cream of American womanhood. They have had experience which enables them to consider and weigh dispassionately and logically. Will you not bring to bear upon the issue of Mormonism the same logic and intelligence that you use in judging other matters?

The Mormon church stands accused not of misdemeanors but of crimes.

First, it is accused of the crime of polygamy.

A few years ago two women were members of a party of tourists who were seeing the sights of Salt Lake. They had come to the point of greatest interest, the Temple grounds, and were being shown about by a suave young "home missionary" of the Mormon church. They had seen the exterior of the temple, the inside and outside of the tabernacle, and the attractive grounds, had listened to a recital of the great organ that is one of the proudest possessions of Mormondom, and had then been conducted by the young missionary into the Assembly Hall, where he proceeded to deliver a sermon on the virtues of Mormonism and Mormons. He movingly recounted the hardships of the pioneers, boasted of the wealth and beauty wrung from the desert by a

courageous and determined people and told of the status of Utah in education, (by the way, a higher grade is often claimed for Utah than a just compari-

they shall obscure sin. It was all very interesting and much of it was undoubtedly true to the credit of Mormons. But one of the two women mentioned



THE LARGEST SHEEP RANCHES ARE IN THE NORTHWEST

son with other states warrants.) In short he employed a favorable trick of Mormon propagandists, that of magnifying and maneuvering virtues so that

above being logical and also rather persistent in her pursuit of knowledge, took occasion, when the young man announced his willingness to answer ques-

tions, to ask, "Do you still preach and practice polygamy?" A rather ugly expression flitted over the young man's face. Then it vanished and he was smiling a weary, yet a patient and resigned—almost a condescending—smile. "You see," was his answer, "as a matter of fact the Mormon church never did teach or practice polygamy. Its belief was in polygyny". Then he adroitly changed the subject.

Now the lady was not satisfied, but she was baffled. She had her share of intellectual vanity. She didn't know what "polygyny" was; she had never heard of it; she didn't even know how to spell it, and it would be somewhat humiliating to ask before so many strangers for a definition of the word which flowed so smoothly and casually from the elder's tongue. Besides, the definition might prove extremely embarrassing. So the poor lady held her peace, but you may be sure that as soon as the meeting was over, she made a bee line for the nearest dictionary where she found "Polygamy" defined as "The fact or condition of having more than one wife or one husband at the same time;" "Polygyny—the marriage, mating or co-habitation of one male with more than one female"; "Polyandry—the civil condition of having more than one husband."

In other words "polygamy" is, in its strict use a general term comprising both polygyny and polyandry, but the use of the word "polygamy" in the sense only of polygyny is so common that the distinction was an unscrupulous evasion. Such quibbles are characteristic whenever polygamy is under fire.

Second, it is accused of disloyalty to this nation.

The Mormon church proclaims itself the supreme, and only authorized spiritual or temporal government on earth,

for it says "The Priesthood holds the power of right to give laws and commands to individuals, churches, rulers, and nations of the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges." (Key to Theology).

It has used its position as a church to obtain political and commercial power. The Mormon church absolutely controls one state; sways politics to the point of practical control in several others; has seated two high priests, one an apostle, in the senate of the United States and aims at still greater political power and the fulfillment of predictions frequently heard in Mormon circles that the church will sometime hold the balance of power in the U. S. and gain dominion over it and eventually over the entire world.

In brief, it uses its power as a church to strengthen its position as a political machine and as a great commercial organization and then turns about and uses its political and commercial power to fortify itself as a church. It is a vicious circle.

Besides its claim to a supreme authority over all governments the Mormon church directly incites its members to disloyalty to the government of the United States, by exacting from them, as part of its temple ritual, the following treasonable oath: "You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation and that you will teach the same to your children and your children's children, unto the third and fourth generation." This charge of the oath of vengeance and treason was proved against the church during the Smoot investigation and is a matter of official record.

Now small virtues do not excuse great crimes either in an individual or an organization. Sobriety, thrift, and industry, even if possessed in the great measure claimed by Mormons, do not excuse polygamy and treason. A man on trial for bigamy (in any state but Utah), would hardly expect a jury to condone his crime because he was sober, thrifty and industrious. He might be an industrious bigamist.

The clubwomen of America who go to Salt Lake in June will undoubtedly spend a delightful week there.

The city will be at its best, its gardens abloom with roses, its lawns like emerald, the little streams besides its streets clear and sparkling, its people hospitable and smiling, its children fair and healthy.

Especially you will be shown the temple (from the outside), the tabernacle, the Sea-gull Monument, the Bee-

hive House, the Lion House where Brigham Young lived with most if not all of his nineteen wives and the Amelia Palace where he lodged his favorite.

You will hear the big organ and the much advertised choir and the dropped pin that attests the acoustic qualities of the tabernacle.

But don't allow yourselves to be hypnotized! Weigh the issue carefully. Do any virtues claimed by Mormonism; do educational progress, material prosperity; do Mormon smiles and hospitality atone for Mormon polygamy and Mormon treason?

The Mormon attitude toward this government has been from the beginning, rebellious, defiant and contemptuous. Mormonism is a menace to this Christian land and the Christian homes of which it is composed.

From Christian Statesman, May 1921.

SABBATH OBSERVANCE.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEB.

REMEMBER the Sabbath day to keep it holy were words spoken from Sinai not to Isreal alone, but to the whole world for all time. The Sabbath does not concern but one people, or one nation, or race; but it concerns every man in the world, no matter who he is, or where he is, or what his condition or environment may be.

THE SABBATH IS MAN'S RIGHT.

The armistice did not bring this right to all mankind, for there are not only millions who do not yet possess it, but, there are millions who do not yet know their right of possession. The question still remains to be answered, whether, even eventually, the world tragedy will restore the Sabbath to its rightful place in the thought and life of humanity.

It is true that the Day suffered "pollution" during the terrible conflict, for war is no respecter of days, times nor seasons; but it must not be overlooked or forgotten that the great leaders of the conflict sought guidance of the God of Nations and under their leadership the Church and her workers were sought and given a place and accorded facilities for carrying on their ministrations. Not only this, but the war brought very vividly to the nations the need of a Sabbath in the great industrial world.

Britain discovered she was defeating her own ends by exhausting through overwork her industrial corps and issued orders requiring the observance of the Sabbath. In the peace treaty there is recognition of the day, "The adoption

of a weekly rest day of at least twenty four hours, which should include Sabbath whenever practicable." We have always had the Sun in Sunday. Now, Sabbath, by this formal recognition by the most famous of all international councils of history, has a place in the sun never before accorded it". Thus the great army of industry is gradually coming into possession of its right.

also desecrated her Sabbath. Canada's Sabbath was assailed as that of no other nation and the struggle was intense but "perhaps no other nation in history has come through such an experience of war and retained in such measure the integrity and sanctity of her Sabbath as has Canada."

France and Italy are both seeking a holier day. Austria has within the last



THE SABBATH WAS OBSERVED AS A DAY FOR WORSHIP BY OUR ANCESTORS EVEN THOUGH ATTENDED WITH DANGER.

The war, however, afforded unsurpassed opportunity for the desecration of the holy day, an opportunity quickly seen and eagerly seized by the covetous and one which they are exceedingly loath to give up.

The war gave new impetus to the Sunday newspaper, to movies and theatres, to sports, and amusements. It brought the Sunday newspaper to England where it had not been seen for twenty years and other interests have

three years ordered "Sabbath rest in factories, wholesale houses, banks, offices and newspaper headquarters." Norway recently forbade Sunday newspapers and requires reduction of labor. Denmark is said to have freed from Sabbath toil over 100,000 toilers. Switzerland was the one country where during the war the manufacture of munitions was forbidden on the Sabbath" In Central and South America the Sabbath is exploited by commercial interests and

only as Christ is presented, taught and lived in these countries of the Christless Cross will observance of His day be secured. Japan has in part adopted the Christian Sabbath as a rest day. India's recognition of the Sabbath is due to her relationship to England. It is said that, until the awful massacres of recent years, that trade was suspended in Asia Minor and in Turkey in Europe on Sabbath instead of Friday, the sacred day of the Mohammedan, because the control of business was in the hands of Christians. In Africa the Sabbath is finding its place just as rapidly as the true Light is penetrating the deep darkness that holds it.

In this limited and hurried glance over the world, the eye of faith sees the Kingdom of God advancing and being established, and, just to that extent does the eye of faith behold the Sign of the Sabbath among the peoples of the earth.

The Sabbath was made for man and is necessary to the development of his whole nature, for his body and soul, for physical rest, for mental and social improvement, for his mental and moral growth. The Sabbath is man's right. "Though the world is wide, yet the nations constitute one great brotherhood and they must co-operate to maintain this divine gift to humanity".

Of what is the State constituted? "The State is constituted of men". If, then, the Sabbath is man's right it is as much the State's right. Daniel Webster said, "Abolish the day of rest and this Republic could never survive by a century." The Sabbath then is

The Nation's Safeguard.

Seward says, "I need not assure you that every day's experience confirms the opinion that the ordinances which require the observance of one day in seven and the Christian faith which

hallows them are the chief security for civil and religious liberty, for temporal blessings and spiritual hope."

It is encouraging to know, in the midst of nation wide anti-Sabbath propaganda, that on the court records of all but two states out of our forty eight are found laws and opinions that recognize the Sabbath and protect and defend its observance. Our nation was founded on the very principles which underlie this day of days.

The opinion held by the U. S. Circuit Court of the Western District of Tennessee confirms this and is "unexcelled":—

"The religion of Jesus Christ is so interwoven with the texture of our civilization, and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sabbath observance is so essentially a part of religion that it is impossible to rid our laws of it, quite as impossible as to abolish the custom we have of using the English language or clothing ourselves with the garments appropriate to our sex. There is scarcely any man who has not had to yield something to the law of the majority which is itself a universal law, from which we cannot escape in the name of equal rights and civil liberty. The fact that religious belief is one of the foundations of the custom is no objection to it, as long as the individual is not compelled to observe the religious ceremonies others choose to observe in connection with their rest days. Not one of our institutions or customs is free from the influence of religion, and that religion has put our race and people in the very front of all nations in every thing that makes the human race comfortable and useful in the world. This very religious freedom is the product of our religion as all our good customs are."

The United States Supreme Court has said "this is a religious people.

This is historically true. From the discovery of this continent to the present time, there is a single voice making this affirmation." And the same court declares, "This is a Christian nation". Judge Fisher (Ohio) rendered an opinion as follows: "When the Pilgrim fathers landed at Plymouth Rock, they brought with them not only the spirit of religious liberty—the right to worship Almighty God according to the dictates of one's own conscience—but they also brought, as well, the Christian Sabbath, and the one became as much a part of the organic, fundamental law of the land as the other—and the right to regulate the observance of the one fixed period of rest and cessation from labor has been as broadly recognized as the right of absolute freedom of religious worship." Judge Marshall (Ohio) in delivering the opinion of the Court said: "The policy of Sunday laws is based upon the observed fact, derived from long experience and the custom of nations, that periods of rest from ordinary pursuits are requisite to the well being, morally and physically of a people. If there are no such regularly recurring periods there is reason to believe that the masses would become morbid in mind, crime would multiply and degeneracy likely ensue."

From the very beginning of our government the Sabbath has been regarded as a civil institution. Law not only sanctions but defends and protects its institutions, hence Sabbath laws seek not only rest from the weekly labor but protection in the observance of the day. Man has a right to worship without disturbance. The Supreme Court of Pennsylvania has said, "It would be a small boon to the people of Pennsylvania to declare their indefeasible right to wor-

ship God according to the dictates of their own conscience amid the din and confusion of secular employment and with desecrations on every hand of what they conscientiously believe to be hallowed time." An effort prolonged through years is still being made to have Congress enact Sabbath laws for the District of Columbia. "A victory for the District of Columbia would help to hold the laws already secured in the States and to get them where such laws do not obtain. It would help also to combat the fight against existing Sabbath laws and in favor of their repeal."

There has probably never been a time when the forces of evil have made so united an attack against the Sabbath laws as at the present time and the very states that have been the most advanced in their recognition of the Lord's day seem to be made the center of the attack by those who desire to commercialize the day and who accordingly desire to secure amendments or even to repeal what they term the Sunday Blue Laws. We who are so securely sheltered within the courts of the church and within the walls of Christian homes can scarcely believe the truth concerning the open ridicule and desecration of the day we love and hold in such reverence. Ridicule is the great present day weapon, and an effective weapon it is. Just notice the "patent" sides of the newspaper "Blue Laws for Sunday?" and the extreme position taken, the sneer, the ridicule. The Christian Statesman gives an illustration of this, possibly an extreme expression but nevertheless an expression of this position. It quotes from an item given in many papers and even of first page importance in some: "New York: 'Blue Sunday' was burlesqued on Broadway and Fifth Ave. today in mournful parade. Sponsored by the International Sporting Club, of which

many society folk are members. Horses harnessed with crepe slowly pulled five floats in which Puritan characters anticipated life under the proposed 'blue laws'—Bandsmen plodded their weary way at the head of the procession playing, 'Gee, But this is a Lonesome Town' and funeral dirges. A man with a ball and chain rode the first float and an inscription asked if 'we are coming to this for riding in transit Sunday?' In the next a whipping post ceremony was applied as one who 'whistled on Sunday' and on a third float was a husband in stocks for 'kissing his wife on Sunday' and the last float showed a man in a pillory for 'smoking on Sunday' It was announced that similar parades would be held daily the next week.

This in New York but this nearer many of our homes. When Sunday Base Ball is defeated at the Monday game the "fake run" becomes the "parson's run" and the mis-thrown ball", the preacher's ball". Such positions and such conduct have called forth a protest from one of our Presbyteries in which it is stated "That we believe the movies as at present conducted are among the very worst enemies of the Sabbath, and are subversive of all true morality—and we call upon our people and the friends of God and humanity to present a united front to the enemies of righteousness and our country's liberties; and to meet their lying propaganda with holy living and earnest prayer to God." Unless we are "on guard" we do not perceive how imperceptibly but how effectively encroachments have been made and ground occupied by the enemy.

One of the great menaces to our Sabbath, the Nation's Safeguard, is the Continental Sunday, a holiday, "behind which there is no moral sanction and no recognition of the claims of God or the rights and needs of humanity—The

liberal Sunday sentiment so prevalent in our country today is not only irreligious but unpatriotic."

Another menace is the laxity or even failure in law enforcement. This might be overcome largely by following Lincoln's admonition "Let reverence for law be breathed by every American mother to the lisping babe that prattles on her lap, let it be taught in the schools, in the seminaries, in the colleges; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice, and in short, let reverence for the law become the political religion of the nation, and let old and young, rich and poor, the grave and gay sacrifice unceasingly upon its altars".

The menace of seven days of toil is gradually being removed. It is not the privilege of any man or company of men to take from any one his inherent right—the Sabbath.

One of the real menaces exists within the pale itself, in the laxness and indifference and unappreciativeness of the followers of the Christ.

What would be the effect on the nation of a Sabbath "well spent" by the church? No exact form for observance is laid down; in fact the great teaching of Jesus was to get away from the Pharisaical forms and to observe the day with the spirit. Both by precept and example, He taught us what the Sabbath Day meant—a day of rest from the work of six days, a day of service, a day of happiness and joy. He taught us that it is lawful to do well on the Sabbath day. He spent the early hours in prayer; he both listened and taught in the synagogues, he taught the young, he helped the poor, he taught in the Temple; he healed the man with the withered hand, he restored a man with an unclean spirit, he healed Peter's wife's mother, he healed the infirm

man at the pool of Bethesda; he opened the eyes of the blind; he healed a sick woman, and the man who had dropsy. He visited the widow and the fatherless and he dined with a Pharisee on Sabbath.

Jesus taught us that there should be new methods for new times and changing conditions and he left us to discover them. "No one seweth a piece of new cloth into an old garment etc". Whether we will or no we are living in a social age, a community age, an age when the home is not "fortress" that may not be entered. The community is entering our homes with its varied influences. The home and the church must recognize this condition and "discover" how to cope with it under the guidance of the Lord of the Sabbath. While we are brought very closely in contact with the evils of the day and we struggle against spiritual wickedness in high places, yet we still have the

Sabbath, "the day of great social opportunity for acquaintance, for spiritual uplift, for the communion of the saints, for welcoming strangers, for winning souls to Christ".

A Divine Command

The Sabbath, instituted by God "in the beginning", was to be remembered by Israel; the command is just as binding today and the blessing promised for obedience is just as sure.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it—Isaiah 58:13,14.

WORLD PROHIBITION.

BY REV. JOHN A. HENDERSON, D. D. DAYTON, OHIO. R. F. D. No. 2.

PROHIBITION is not a dead issue. It is more alive than it has ever been, in all the history of the great movement. As a political issue it was born with the Prohibition Party. That Party served the same purpose in forcing the prohibition issue as did the Abolition Party in forcing and keeping alive for a generation the anti-slavery issue. At first the question of slavery was an issue between a few "black abolitionists", on the one hand, and the great leaders, as well as the rank and file, of the old political parties, on the other hand. Now the old lines on the slavery question are obliterated, and the issue is so broadened that the lines are drawn between free government and autoeracy, civilization and bar-

barism, Christianity and heathenism. In like manner has the prohibition issue moved forward. Once it was between a few enthusiasts—idealists, on the one hand, and the great body of political leaders and their obedient followers, on the other. These latter regarded the issue as most troublesome; and so tried to laugh it out of court.

Today, on the one side of the line, are those who stand for law and order and good government, as well as for a sober manhood; while on the other side are those who selfishly and greedily go after the gain to be derived from the illicit manufacture and sale of every imaginable kind of concoction or decoction with a "kick" in it, together with those

whose base passion for drink creates a market for the deadly stuff.

Before the 18th amendment became a law, the lines were not so distinctly drawn. Many politicians wanted to avoid drawing lines. Party leaders feared the consequences of making it an issue. They tried to work out the policy, not of carrying water on both shoulders, but of carrying water on one shoulder and booze on the other. Today politicians and leaders are exhibiting a radical change of heart. The old philosophy of the Prohibition Party is finding favor quite generally with those interested in our country's deliverance from the political power of rum and its destructive influence in the individual, social and economic life of our people.

Just now the principle of "prohibition by administration," the legitimate child of the old Prohibition Party, is the thing most loudly and persistently demanded on all hands by the friends of the cause. So that the dominant parties bid fair to offer us some thrills as we witness the race of parties and party leaders, including Anti-Saloon League officials to be first and most pronounced in their espousal of the once dreaded teaching that effective prohibition is to be had only through a government administration wholly committed to the policy in a pre-election campaign for votes.

Government is not law, but administration. No law in itself, however good, however wisely and faultlessly drawn, means prohibition. That it does, is the bad philosophy that has been the weakness of much prohibition reform work. The law is necessary. It has its uses. It serves us well. Its function is to guide our activities. It is the stake at the other side of the field upon which, in its relation to other things, the driver

must keep his eyes; if he will make a straight row. But the law itself is little else than that. The government administration must keep its eye upon the law and drive a straight row of law enforcement.

Prohibition, as the accepted policy of the government voiced in the 18th amendment, our present possession after a half century of effort, must be safely guarded. What is the occasion for this guardianship, and how shall it be effected?

It does not require a particularly keen observer of present conditions to discover that the enemy is quite alert. He is disposed to camp just over the fence from the front yard of the administration. It is his plan to be felt there. The executive, judicial and legislative branches of government will be under his watchful eye. The enemy will do what he can to discredit the law. This he will do by misrepresentation showing up the law as an infringement upon a man's sacred rights, as an invasion of the realm of "personal liberty", as a nullification of the principles of democracy, and as essentially autocratic and un-American.

To this propaganda of falsehood he will add persistent effort to make the law ineffective by planning for and encouraging every form of evasion of the law and violation of its provisions. He will seek to make the law unpopular even with those who believe in it, hoping that these; too, will turn against it from sheer discouragement because of its failure to achieve results. The policy of prohibition must be kept in favor with its friends and with more friends. This can be done only by making the meaning of the law perfectly clear, thus offsetting the work of misrepresentation.

The best definition of any law or principle of government is its enforce-

ment. That the prohibition law may be thus defined its friends will have to do two things; first, elect to positions of power only such as give unquestioned evidence, both by profession and conduct, of their belief in and loyalty to the prohibition cause. Second, give some organized form of support for these in doing their duty. The political party organization is the best form of such support. But where a political party will not function in such service during the term of office of those whom it supports for positions of power, it becomes necessary to form voluntary associations—extra-political—to aid in making the machinery of government operative and effective.

Just now throughout Prohibition America there are well organized law enforcement agencies. Practically every community has its law-enforcement league through which law violations are being uncovered, and many convictions secured with heavy penalties attached.

Through every available means our prohibition constitutional and statutory laws must be safely guarded against attack by the enemy. Rigid, persistent and consistent enforcement alone will "magnify the law and make it honorable."

The prohibition of the liquor traffic is a world problem. The wholesome influence of this bit of idealism is being felt along the lines of latitude and longitude that encircle the globe.

Doubtless the world war gave impetus to the movement. Such impetus is one of the by-products of the war, one of the instances of history wherein is illustrated the method of God, who "maketh the wrath of man to praise Him."

We were a trifle tardy among the nations in getting prohibition, but we were undoubtedly speeded up by the trend toward it the world over. Our achievement is not the first of its kind, but it is

the best; illustrative of the fact that in reform America is slow but sure. America is not first in the war to make the world safe for democracy, but she was the best, as witnesses the record of her military achievements in the Spring and Summer of 1918.

Our nation's stand for prohibition is a great achievement and without a doubt the world helped us to it. What now shall be our country's contribution to world prohibition?

First, it can contribute the example of a model law. It has it in the 18th amendment, together with the statutes for enforcement.

Second, it ought to contribute the example of a successful enforcement of that law, and the real driving out of the beverage liquor traffic.

The stimulus of such an example would help to "dry" the world's cafe's restaurants, hotels, cellars, pantries and sideboards, and, incidentally, may dry the tears from many dear faces, and open the floodgates of domestic peace and joy everywhere. And who knoweth, O America, "whether thou art come to the kingdom"—of world power—"for such time as this!"

WOMEN'S PART IN WORLD PROHIBITION.

One of the most potent factors in the realization of this splendid idealism is the exercise of women's full-fledged citizenship.

First, she is not a law breaker. Out of 250 arrests in one Ohio district of 13 counties, only 4 women were found directly responsible for the violation of the law. These women are foreign born and 3 of them could not speak the English language. In this connection we do well to remember that more than 90 per cent of all illicit manufacture of liquor is by those of foreign birth.

Second, women are good helpers to